THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."—PSALMS.

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WHITHER ARE WE DRIFTING?

BY ELDER JAMES A. LITTLE.

In 1844, the Prophet Joseph Smith promulgated to the world his views on government, and especially on the policy that should be pursued by the government of the United States. Had his suggestions been adopted, our country would have been saved the miseries of civil war, avoided the danger of centralization and despotism, and laid the foundation for permanent prosperity.

Nearly parallel with the views of the Prophet in enlightened philanthropy, are those of the writer of an article "On the Future Government of America," from *Appleton's Journal*, published in No. 38, current volume, *Deseret News*. At this time these views, although shared by many, seem Utopian, from the fact that their practical realization would require too many negations of human ambition. Judging by the past, it would be impossible to find a people, traditionated in modern Christianity, who could sufficiently distinguish between liberty and license, between despotism and ample executive powers to restrain evil and reward good, to so nicely balance the relations of society, that all might have the privilege of working out their greatest good untrammeled by legal enactments.

The religious and political organisations of men, thus far, have only been a series of experiments, and those experiments a series of failures. Our own country, with its early promise of a brilliant future for the cause of human freedom, will probably be no exception.

The great minds of the past, who have developed human progress and shaped the destinies of nations, as well as those of the present generation, I think, have failed to fully recognise the importance of the religious element in man's nature, as a basis on which to build the superstructure of society. Systems of ethics, untrammeled by extraneous force, mould the internal policy of nations, modify the rules of international law, the relative condition of the sexes, and determine the penalties of crime and the decisions of civil jurisprudence.

No free government can be permanent under the antagonisms of Christianity, and these are scarcely paralleled in the history of Pagan religions. We may consider one great cause of the stability and longevity of Pagan Rome

to have been her traditionary policy of avoiding these antagonisms. I fancy a better apology may be found for her persecution of Christians than for Christians persecuting each other. Her policy was broad enough for the toleration of all polytheistic religions, but the advent of the Gospel was like a flash of light in the midst of universal darkness. It dazzled mankind by its brilliancy, and could not be comprehended. It was an innovation on the received opinions of ages, that threatened their very existence. There was no precedent in Roman policy by which it could be judged. If Christ came to the house of his friends and they failed to receive him, is it a matter of surprise that Pagans should reject that which came in direct contact with all their preconceived religious ideas?

"Christianity" absorbed Paganism by adopting many of its tenets and ceremonies, and Pagan intolerance retires to the shade in view of the bitter animosities of Christians towards each other. With the record of the peaceful mission of Jesus in one hand, they have often been ready with the other to apply the torch to the possessions or persons of those who differed from them in religious opinions.

The fires of burning Christians may have helped to consume the funeral pile of Roman greatness, but her Pagan virtues and the light of the Gospel disappeared in the darkness of apostate Christianity, and under its supremacy the people, who made up Roman civilization, became so recreant to the common duties of humanity that, in the economy of nature, it became necessary for barbarian hordes from the plains of Scythia, the banks of the Volga and the Don, to cleanse this vast cesspool of some of its impurities, and redeem the degenerate blood of effete nationalities with the vigor of the shepherds of Asia.

Thus an extensive polytheistic system, which had become politically gigantic, and guided the leading energies of a hemisphere for centuries, was resolved into numerous antagonistic religious sects, strongly imbued with the intolerant spirit which characterized the Pagan persecutions of Christianity. They claimed the Savior as the head of their broken hierarchy, and ignored the principles he taught. They abjured Paganism, believed in the potency of charms, and adored the supposed relics of Saints and martyrs. They claimed to know something of the attributes of God, while their ideas of Deity were moulded by the tenets of heathen philosophy. On this sandy foundation, of intolerant and ever-changing creedism, is established the superstructure of modern civilization. While the Pagan institutions of Greece and Rome are apparently disappearing in the mists of ages, those of modern Christianity, established on their ruins, are crumbling with decay.

Theoretical differences on the character of our Savior, the nature of the eucharist, &c., have caused the devastation of provinces, the desolation of cities, and filled the cup of suffering to overflowing to millions.

As it has sometimes been difficult for the obtuse intellects of the heathen to discern the superior virtues of Christianity, the most effectual means of their conversion were found to be the instruments of torture and death. Under the cruel lash of Christian servitude, they have been taught to worship the cross as the emblem of the sufferings and death of a merciful Savior.

From the conversion of the Emperor Constantine in the fourth century, until the recent absorption of the temporal domain of the Pope in a united Italy, where the power existed, a difference of religious opinions was ever a ready excuse for aggression and conquest.

The power of the Romish priesthood was based on the ignorance and superstition of the people, and was excessively aggressive on the rights of potentates and princes, and a grinding, crushing weight on the masses. It dictated the policy of governments, the domestic relations, and forms of religious worship, and presumed to ignore man's free agency by claiming the right to dictate the thoughts and intents of the heart.

Extremes in human affairs generally force reaction. Rulers and people became alike ready for change, for revolution. Luther, Calvin, Zwingle, and

their co-workers were the instruments of a wise providence, in using the religious element in man's nature to break the power of the Romish Hierarchy. Scholastic theology had succeeded the Bible, and the Bible was brought forth from the dusty shelves of monastic libraries to succeed scholastic theology, but the rank growth of traditionary errors left but little room for Bible truth.

Religious intolerance, the fruitful source of political aggression, is the heritage of the Reformed churches; and the facts of history remind us that they have not ignored the means used by the mother church for the conversion of heretics and heathen. It is now, sometimes, deemed more economical and politic to extend Christian civilization by means of commerce, monogamy and licentiousness. If these do not convert barbarians, they seldom fail to reduce their numbers.

The Reformation was by no means a purely religious movement. It transferred the direction of religious affairs from the Pope to national rulers. It used the mighty weapon of religion to institute a new order of things; not so much less aggressive in their nature, as broken and fragmentary in their power, and therefore giving better opportunities for progress. The dungeon of the Holy Office no longer stifled the cries of despairing victims, and the incense of human sacrifices to fanatical cruelty no longer polluted the air; persecution assumed somewhat milder forms, and the way was opened for the growth of religious and political freedom.

Mary and Elizabeth, queens of England, are usually considered prominent representatives of Roman Catholic bigotry and Protestant enlightenment; but there was not so much difference in their principles as in their policy. The former persecuted Protestants for their religious opinions, the latter for their political ones. Taking a wider range of historical facts, the motives which actuated the Jews in accomplishing the death of our Savior, the Pagans in persecuting the early Christians, the Roman Catholics in burning Protestant reformers, and a Christian mob in murdering Joseph and Hyrum Smith in Carthage jail, were about the same. It was the antagonism of bigotry and intolerance against the free agency God has given to man.

The operations of that tool of the inquisition, Simon de Montfort, against the Albigenses in the fourteenth century, and those of General Clarke against the Latter-day Saints in Missouri, five centuries after, are sufficiently parallel to indicate the progress Christianity has made. They prove that in the nineteenth century, we are more indebted to the broken condition of Christianity, and the experiences of history, for more general religious freedom, than to any favorable change in the spirit of professing religionists.

If with the recorded experiences of Pagan civilization and enlightened Christianity to profit by, it has taken twenty-three centuries for mankind to progress in the principles of free government, from the ostracising assemblies of the Athenians, where the rights and liberties of the citizen were subject to the caprice of the rabble, to the constitutional government of the United States, with the blessings it guarantees neutralized by the growing corruptions of its citizens, what great progress has been made? If this last great effort, to lay broad and deep the foundations of free institutions, is proving a failure, where are our hopes for the future?

If the public interests are bartered for gold, if the liberties of the citizen are betrayed by base and venal judges, if the assassin buys off the just penalties of the law, if venality is the rule and high minded patriotism the exception, that which has made our country appear comely and desirable to the oppressed of other nations is departing, and we must look to some other source for institutions broad and comprehensive enough for the religious and political regeneration of mankind. If, after the brilliant light of sectarian Christianity has illuminated the nations for fifteen centuries, these are the results of its benign influence, it is time to throw aside its jarring, intolerant traditions, and the notions of right and wrong derived from our barbarian ancestors, and reconstruct society on the principles

enunciated by the Great Lawgiver himself, amidst the thunderings of Sinai, and interpreted by the Mosaic law, and the teachings of Jesus Christ and his Apostles.

With the issues of life defiled, debased to the lowest purposes, with starving millions eking out a base existence by the side of inordinate wealth, where is our hope, after "Christianity" has failed, except in Divine revelation, for the wisdom to so organize the interests of society, and give such just and proper relation to the diversified abilities of men, and to labor and capital, that all may have ample scope for the exercise of their energies, that honest toil may be sufficiently rewarded, and the helpless poor never cry for bread.

Before mankind can start out on the high road of permanent improvement, they must adopt a religious system, whose leading article of faith shall be, that all men are free agents in working out their temporal and spiritual redemption; with a charity broad enough to look upon wealth only as a means of doing good, with a philanthropy comprehensive enough to instruct the ignorant and wayward, and to restrain the wicked and perverse; with organized wisdom sufficient to successfully oppose tyranny and degradation, and which will manifest to the world a constant growth in moral worth and material advancement.

While the reward of crime should be meted out to the transgressor, justice should be tempered by a wise and judicious consideration of the education, circumstances and motives of the criminal.

The Prophet Joseph Smith gave us the key to human progress. When asked by an intelligent stranger how he managed his people so easily, he replied, "I teach them correct principles, and they govern themselves." The practice of true principles will insure the continuous growth and improvement of any people; and this is the test of the value of the underlying principles of all social systems.

Religious intolerance will surely result in political despotism, and social corruption will as certainly undermine a government and destroy a people; hence the necessity of a thorough change in the domestic relations. The Pagan monogamy of ancient Rome, with all its degrading tendencies, must be thrown aside, and the sexual relations be based on the patriarchal principles taught by Him who has the wisdom and the right to instruct his sons and daughters.

The issues of life must be controled exclusively for the production of healthy and virtuous populations, without which no good government can be perpetuated. To accomplish this, religious faith, custom and inexorable public opinion must combine to confine the sexes to the legitimate object of their desires, and also to give ample opportunity for women to gratify the purer instincts of their nature, in the relations of wife and mother.

In this age of rapid and easy communication and exchange of ideas, the inherent evils of old decaying systems are quickly developing their fruits. The old landmarks of social intercourse are disappearing. Men, from a sense of insecurity, are cutting loose from their former moorings, and endeavoring to settle down in the indifferance of skepticism, or, with increasing unrest, are vainly searching into the supernatural for something on which to found their hopes of the future.

There is an intensity of action, in the intermingling of antagonistic races, customs, religious ideas and interests which bespeaks a future of universal commotion, and of wide-spread revolutions.

The natural results of the past, the tendencies of the present, and the revelations of ancient and modern prophecy, all indicate a fearful breaking up of the foundations of society. Whether an age or century transpire before this is consummated, as sure as cause and effect succeed each other, it must come, and when it comes, like a purifying fire, it will relieve the earth of its burden of wickedness.

Every man stamps his value on himself. The price we challenge for ourselves is given us. Man is made great or little by his own will.—*Schiller.*

SYNOPSIS OF THE ANNUAL CONFERENCE OF THE WEBER STAKE OF ZION.

(From the Ogden Junction).

Saturday, 10 a.m.

The Annual Conference of the Weber Stake of Zion, commenced in the Ogden Tabernacle on the morning of January 17th, at 10 o'clock, Prest. F. D. Richards presiding. In consequence of the recent rains, rendering the roads almost impassable, comparatively few of the people from the country were present; there was, however, quite a large congregation.

The choir, led by Professor Pugh, sang,

"Sweet is the work, my God, my King."

The opening prayer was offered by Elder C. W. Penrose. Choir sang,

"The happy day has rolled on."

Prest. F. D. Richards wished the people assembled to centre their interest on this occasion upon the affairs of the work of God in this district of country. It was not the amount of teaching that fed the mind, but that which was received and digested. Those persons who had the most voracious appetites and desired the fat food of the earth, were the fleshiest and healthiest. So in spiritual and intellectual food. Some desired great things and a great many of them, but the simple instructions which were adapted to our present condition, were far more valuable. He congratulated them upon the health that had prevailed in the county during the past year, and the general improvement in the feelings of the people, and exhorted them to continued progress. He referred to the failure of the persistent efforts of the hostile elements in our midst to deprive us of our liberties; to the peculiar position occupied by our delegate at Washington; to the fact that there were seven bills now before Congress with the object of placing the people of Utah in the hands of a few men opposed to our interests; and showed that our strength was in unity and our reliance upon the Lord, in whose hands were the control of all things. He adverted to the fact that the old members of the Church were passing away, and that the carrying-on of this work was devolving upon the young men and women now growing up. He considered that a great improvement had taken place in the young people of this city, and he wished the educational interests of the place to be encouraged; desired a unity of schools in the county, that the teachers might have their associations, and we have our colleges and seminaries. He gave credit to the Relief Societies for accomplishing a great amount of good. Spoke in terms of praise of the manner in which the Tithing was paid, the amount being greatly increased, and advised parents to teach their children to pay their Tithing, so that they might grow up in the habit of obeying this law. He concluded by exhorting the Saints to the performance of every duty.

Elder Walter Thompson spoke of the duty required of the Elders of this Church to carry the Gospel to the nations and gather the people of God to one spot. He contrasted the position of the people here a few years ago with their present circumstances. He referred to the fact that no part of the Territory had done more than this during the past year for gathering the poor. Eleven hundred dollars had been donated to the P. E. Fund, and this, with the private help that had been rendered, would make about $4,000 for the season.

Elder D. M. Stuart said, in evidence of the progress of the county during the year, he pointed to the fields that had been formed, the canals that had been dug, the fences put up, the dwellings erected, the school-houses established, the roads repaired, and the general improvements which were apparent. Improvement was apparent in the manners, education and appearance of the people.

Elder Phinehas Richards made some pointed remarks upon the importance of compliance with the law of Tithing.

Choir sang the anthem,

"O, praise the Lord."

Conference adjourned till 2 p.m.

Prayer by Elder Cyrus H. Wheelock.

Saturday, 2 p.m.

The North Ogden and Tabernacle choirs were combined, and sang,

"Mortals awake, with angels join."

Prayer by Elder John I. Hart.

Choir sang,

"When God's own people stand in need."

Elder C. W. Penrose contrasted the freedom enjoyed by many present, with their condition of servitude in the nations from which they had emigrated, and congratulated the members of this Stake of Zion on the fact that their labors and progress, temporal and spiritual, were accepted of God, as expressed by His servants. The family circle was a sphere peculiarly their own. The family is the beginning of our glory and the foundation of our kingdom. This led the speaker to the fact that many young men in this county neglected to obey the first great commandment. It was their duty to marry, and he wished this subject not to be treated with the levity which is usual when marriage is referred to. He went on to show that marriage was a union of affections and interests, which should be based on esteem for good qualities and sanctioned by the Almighty, who alone had the right to bestow his daughters upon his sons, and that it was designed to be eternal.

Elder Mark Hall related some of his experience in the early settlement of this county. He spoke in favor of the Ladies' Relief Society, and their works in the Second District. Of the young ladies alone, there were 115 who attended the Society's meetings. There were 250 children attending school in the district, and 35 belonging to it attending in other places. The increase in the district was astonishing. There has been 65 children born there during the past year.

Elder John I. Hart dilated upon the privileges we enjoy in this generation, of partaking of those things that the Prophets of old desired to look into. Referred to his success in the ministry while absent from home, which was the result of the guidance of the Holy Spirit. During the past year, 21 had been baptized in the West Weber District, a good day school and Sunday school were in session, and the young men held meetings of an evening, which were productive of much good.

Elder Richard Ballantyne, Superintendent of Sunday schools in the county, said he could not visit them as much as he desired. During the summer about 1,400 children attended Sunday schools in the county, about 750 of whom were females.

President Richards said it was intended that another jubilee should be held for the children, last year, similar to that of the year before, and it was only put off because of the contemplated general jubilee at Salt Lake.

Choir sang the anthem,

"Beautiful are thy towers, O Zion."

Prayer by Elder Walter Thompson.

Sunday, 10 a.m.

Choir sang,

"When God's own people stand in need."

Prayer by Elder F. A. Hammond.

Choir sang,

"Arise, arise, with joy survey."

Prest. F. D. Richards referred to the publicity given to our principles and institutions through the advent of the railroads, and informed the congregation that the Utah Northern Railroad was nearly completed, and in a few days we should be in immediate connection with the northern part of the Territory.

Elder C. H. Wheelock alluded to his experience in traveling and laboring in the British Isles, and drew a striking parallel between the position of the Latter-day Saints in relation to the revelation and practice of plural marriage and the position of the Prophet Daniel, who desired to obey the law, and had nothing against the king, but against whom wicked men conspired in order to make him a lawbreaker; and showed the final triumph of the man who served the Lord, though death stared him in the face as a consequence of his obedience.

Prest. Richards announced that on Wednesday, the 28th inst., at 11 a.m., Sister E. R. Snow would meet with the ladies at North Ogden, and made other announcements of meetings.

The choir sung the anthem,

"Great is the Lord."

Conference adjourned till 2 p.m.

Prayer by Elder D. M. Stuart.

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2 p.m.

Choir sang,

"Earth is the place where Christ will reign."

Prayer by Elder David Moore.

Choir sang,

"Although the nations sit beneath
The darkness of o'erspreading death."

The sacrament was administered.

Elder L. F. Monch spoke on education.

Elder W. W. Burton said there were 2,487 children in the county; in 1867 there were only 1,422, a very rapid increase. At that time there were very poor school-houses; now there were many very good buildings, fitted with eastern seats and desks and school apparatus, which gave greater facilities for instruction.

Elder Phinehas Richards made some pointed remarks upon the proper administration of the Sacrament.

Prest. Richards explained that a Stake of Zion was not completely organized without quorums of the lesser or Aaronic Priesthood, as well as the higher or Melchisedeck, and he deemed it necessary that according to the revelations of God, we should have a quorum of 48 Priests, 24 Teachers and 12 Deacons. These would come up in their order in sustaining the authorities of the Church.

The general authorities of the Church were then presented to the congregation and unanimously sustained. The following were also presented and unanimously sustained, as the authorities of this Stake of Zion:—Franklin D. Richards, President of the Stake; Lester J. Herrick, Presiding Bishop; Walter Thomson and David M. Stuart his counselors and acting Bishops in his absence.

Israel Canfield, I. N. Goodale, James Owen, P. G. Taylor, W. N. Fife, Thomas Doxey, Thomas Wallace, Charles W. Penrose, James M. Brown, Winslow Farr, E. N. Freeman, F. S. Richards, Joseph Stanford and C. F. Middleton, as members of the High Council.

The following, with their counselors, as Presidents of Districts:—

1st District—F. A. Brown; 2d—Robt. McQuarrie; 3d—Joseph Parry; 4th—John I. Hart; 5th—Thomas Richardson; 6th—L. W. Shurtliff; 7th—David E. Garner, Acting President; 8th—D. B. Rawson; 9th—David Moore; 10th—Robert Baird; 11th—S. F. Holverson; 12th—F. A. Hammond; 13th—David E. Cook; 14th—Ira N. Spaulding; 15th—Rich. Ballantyne; 16th—Sanford Bingham; 17th—Gilbert Belknap.

The following, with their counselors, as Presidents of Quorums:—

High Priests', Lorin Farr; Seventies', Luman A. Shurtliff; Elders', James B. Welch; Priests', Moroni Brown; Teachers', Charles C. Brown; Deacons, Richard A. Ballantyne; Richard Ballantyne, Superintendent of Sunday schools, and D. M. Stuart and Thomas Wallace, his assistants.

Prest. Richards explained that men holding the High Priesthood, could be set apart to officiate in the lesser. He showed that our strength consisted not in numbers, but in faith and good works, and exhorted the people to keep the covenants they had made, and teach the way of the Lord to their children.

Choir sang the anthem,

"Come we that love the Lord."

Benediction by Prest. F. D. Richards.

EMIGRATION.—A return issued, by the Marine department of the Board of Trade, of emigration from ports in the United Kingdom at which there are Government emigration officers, show that for the quarter ended the 30th of September, 1873, the numbers of emigrants were as follows:—From England to the United States, 42,959; to British North America, 10,050; to the Australian Colonies, 6,120; to other places, 1,563; in all 60,692. From Scotland to the United States, 5,021; to British North America, 1,380; to the Australian Colonies, 655; to other places, 56; in all 7,112. From Ireland to the United States, 57,507; to British North America, 12,447; to the Australian Colonies, 6,775; to other places, 1,619; in all, 78,348. Of the emigrants 35,413 were English, 5,526 Scotch, 16,849 Irish, 17,554 foreigners, and 3,006 not distinguished as to nationality.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 24, 1874.

ACTIVITY IN THE "RING."

As our readers may see by articles copied from the Utah papers, and published in our columns from week to week, there is more than usual activity being displayed at present by those arrayed in opposition to the Church and kingdom of God, in harrassing, and seeking to bring trouble to, the Latter-day Saints. While agents are indefatigably laboring at Washington in the interest of the clique, and are engaged at political wire-pulling with the view of bringing obnoxious Congressional legislation to bear on the peace-loving citizens of Utah, the clique itself is busily working in Salt Lake City, by illegally interfering with the local government, with the evident object of creating outside sympathy in their behalf, and thereby causing Congress to no longer delay its action in regard to the measures now before it. The Devil is crafty, and understands perfectly well the kind of persons that can be used by him in his endeavors to stop the progress of the kingdom of God; hence, his choice of such human agencies as will not hesitate at adopting any piece of villainy, or carrying out any monstrously wicked scheme that might tend to serve their own ends.

There are many bills now before Congress which, if passed, might seriously militate against the security and prosperity of the Latter-day Saints, who compose nine-tenths of the population of Utah, and would, in their operation, place the community under the control of the very meagre number opposed to them and their faith. Under the plea of wishing to see the laws of the United States made paramount over all sectional interests, by loud-mouthed professions of patriotism and devotion to the Government, and widely circulated misrepresentations to the effect that the "Mormons" are waging an incessant and arbitrary warfare against the "loyal Gentiles," these designing knaves of the "ring" are in high expectation of accomplishing their secret purpose. The experience of the past has taught them to commence early with their operations at Washington, and to keep their "grievances" constantly before Congress and the country. A most powerful influence is, therefore, brought to bear, at Washington, against the "Mormon" portion of the citizens of Utah, and the time of the Delegate is, no doubt, in consequence, mostly spent in endeavoring to counteract, as much as possible, that influence, and in refuting the base and libellous charges made against the people. All other interests of his constituents must necessarily stand aside, for that most important of all interests—self-preservation. We learn, from the newspapers, that the Dele-

gate has already appeared before Congressional committees for the purpose of defending the just and sacred rights of the "Mormons" and all other loyal citizens of Utah Territory, and contending against the obnoxious legislation intended for them in the several bills before Congress. It has been correctly said by a correspondent to the *Deseret News*, that "the agents and tools of the unscrupulous 'ring' are working like beavers, and endeavoring to move heaven and hell in order to secure their great object." Every scheme, no matter how vile and despicable, that can be concocted by human agency, aided by the strength of the infernal regions, is put into operation by this gang of office-seekers and marauders.

A few weeks ago, about a score of these pests—after holding a meeting, said to be in the interest of the non-"Mormon" tax payers—applied to the Mayor and Council of Salt Lake City, for the privilege of minority representation in the municipal government. The respectable newspapers of Salt Lake City (and they, doubtless, express the sentiments of nine-tenths of the citizens), regard this demand as another sample of these persons' presumption. Coming from such a source, and while these persons are in the very act of seeking the overthrow of the community, this demand cannot be considered to be anything short of downright impudence. They are legally entitled to contest the regular ticket, as they have done before, and endeavor to secure at the polls the election of their own choice of representatives in the City Council, but to expect that the people, whom they have and still are seeking to destroy by every unfair advantage, will vote for any other set of men but those who are known to be their friends, and whom they know to be deeply concerned in the prosperity of the community, would be equal to expecting them to give their lives, families, property, and all their dearest interests into the possession of the "ring," to dispose of as it might see fit. As the law now stands, and justly too, the majority has the right to rule, and it will be soon enough for the people to submit to a reversal of this principle when they cannot help themselves, without taking the initiative, and yielding to the demands of a few contemptible creatures whose principal object is to get their hands into the treasury box. It is sufficient to say, however, that their demands were not complied with, and the People's Ticket has been adopted by an overwhelming majority, at the Nominating Convention, and will be carried by an immense majority again at the polls.

These knights of the "ring" are noted for the peculiarity and variety of their watch-words and rallying cries. "In behalf of the non-"Mormon tax-payers" are words that are sure to find sympathy in the sympathetic hearts of Congressmen; the terrible expression that the "poor Gentiles" are laboring in Utah, will secure liberators for them at Washington; that Gentiles should be required to contribute their moiety of taxation for municipal and Territorial purposes, is an unfair advantage taken by the "Mormons," and an entire change must be effected, which will secure to the "poor Gentiles" their rights and liberties,—that is, for the "Mormons" to pay all the taxes, and the Gentiles to hold all the offices and spend all the money. The bills before Congress are to revolutionize existing affairs in Utah, and usher in this millennium of "rights and liberties."

In order to touch the sympathetic cord of public opinion, the "ring" has conceived another plan and one which, if successful in the issue, will compensate them for the failure of their minority representation scheme. It has been

proposed by them that the City Treasurer's books and accounts should be overhauled, and on behalf of the non-"Mormon" tax payers, the select few, who usually do all the thinking, plotting and wire-pulling, make a demand to that effect. Nine-tenths of the citizens are doubtless satisfied with the conduct of affairs by the city officers, but it does not suit this select few to be satisfied with anything. They, no doubt, looked for a flat refusal on the part of the Mayor to acquiesce in their demand, and that would afford them, as they probably supposed, another capital opportunity to cry down "Mormon" rule and oppression. They were doomed, however, to be disappointed, for the Mayor not only acquiesced in their demand, but offered in the most candid and liberal manner to keep them company during their investigations, and to lighten their labors by giving to them all needful explanations in regard to the subjects of their investigations.

Whether these unscrupulous persons will accomplish their purpose, and secure the legislation they are working for, or not, remains to be seen. It may be that, in the wisdom of the Almighty, they will, to some extent, be successful in their plans, in order that the Saints may be drawn closer together, and brought to live their religion with more unselfish devotion, but we cannot believe that, so long as they keep His commandments, he will cause their enemies to triumph over them. J. C. G.

CORRESPONDENCE.

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AMERICA.

Ogden, Utah, Jan. 25, 1874.

Bishop L. J. Herrick.

Dear Brother,—Having a little time on hand, I avail myself of the opportunity of writing a few lines to you, and hope that when they find you, you will be enjoying good health.

You may have noticed, in the *Junction*, the death of Father Etherington, who departed this life a few days ago.

I can truly say that the morals of the Ogden people are improving, and their good works are being made manifest in many ways.

We are doing the best we can in the second ward. Some of the veterans, I regret to say, are pursuing the same course as when you were here,—careless and neglectful in their duties and disposed to cling to their old vices, instead of living their religion; but I can say that there is a decided improvement on the part of the young people in the ward, who are increasing in faith and becoming more attentive to their religious duties.

I never labored with more satisfaction in my life than I have in the past year, and have exerted myself in a greater degree to get the people to do right. I can already perceive the good results of my efforts, for many of the young men who had formed bad associations and were being led away into bad habits, have reformed their manners and now attend the meetings.

Our school tax amounted, this season, to $3,300. We built a schoolhouse in the south part of the second ward, the building of which has cost $3,000. It is a fine building. Before we were enabled to complete it, we had been three months and eight days in building it. Brother William Critchelow is the teacher there and has seventy scholars.

Brothers Box and Brown and sister Williams are teaching at three other schools in the city, and have one hundred and sixty scholars; so you will perceive we have, in the four schools, 230 scholars. There are also two private schools, and about twenty-five children from the second ward who are attending Prof. Monch's school. Our aggregate number of children (between the ages of 4 and 16) is 625, so you will see that there is but one-half of

them who are at present attending the schools. We have the school-houses fitted up nicely and comfortably, with good patent seats, &c.

In the last twelve months there have been, in the second ward, 65 births, 59 children blessed and 50 baptisms. We have also received about sixty new-comers, or immigrants. A Young Men's Literary Association has been formed, about forty-five young men of the ward joining it. They are very punctual in their attendance, and some of them will voluntarily come to the stand and speak to us. You would be surprised to hear some of our boys speak in public. On Thursday evening last, after several of the boys had addressed the meeting, your letter directed to the young men of this ward was received and read aloud to the meeting. It was a timely aid to the efforts of the brethren, and did us all much good.

I have called on your son Alonzo several times to speak in public, to which he has always responded. I shall ordain him and a few others of the young men to the Priesthood, for I desire to do all in my power to promote the well-being of the boys and girls in this ward.

With warm regards to you and all the brethren from Ogden, who are now in the British Mission, I remain your brother,

MARK HALL.

GREAT BRITAIN.

Nottingham, Feb. 14, 1874.

Prest. L. J. Herrick.

Dear Brother,—I gladly embrace the present opportunity to inform you of my prosperity in the new field of labor to which I was appointed on my return from the continent.

I was received by President F. M. Lyman, and the Saints of Nottingham, in so hospitable a manner, that I felt immediately at home, and began forthwith to travel through the Conference. I have, up to this time, traveled through the greater part of the Conference. The district of country over which it extends, embraces Lincolnshire, Derbyshire, Leicestershire, a part of Rutland, and all of Nottinghamshire.

The Saints are scattered over the above district, and are found sometimes, in groups of two or three families. Often, a single person is all that in a town or village bears the name of Latter-day Saint, or that is ministered to by the Holy Ghost. The largest Branches, besides Nottingham and Arnold, are in Leicestershire. All of the organized Branches have capable officers and a united Priesthood. The scattered, or lonely, members look to the visitation of the traveling Elder, for encouragement and a renewal of Spiritual life.

The Saints, without exception, are poor, commanding—save in the mining and iron manufacturing districts—wages that are barely sufficient to sustain themselves and families, and often necessitating the withdrawal of their children from school, that a few more pence may be added to their income, by the labor and earnings of the children. Notwithstanding, however, the poverty of the Saints, they are immensely better off, so far as wages are concerned, than they were ten years ago; a fact, if the Saints would endeavor to appreciate, might have a tendency to increase their emigration savings.

I believe the people, as a body, have a desire to gather to Zion, and are trying to learn the fundamental principles of the Gospel, that when they do gather, they may be prepared for still greater and perhaps more practical duties. In view of the establishment of the order of Enoch, among gathered Israel, I think the Saints who read the *Journal of Discourses*, might be considerably enlightened on this and all other subjects relating to the progress of Zion, and be urged to exercise economy, and thereby hasten the day of their deliverance from Babylon. They cannot be too energetic in freeing themselves of the vanities and allurements of the world, and devoting the means thus saved, to the accomplishment of their long prayed-for, emancipation from wickedness and oppression.

A goodly proportion of the Saints in this Conference are paying their Tithes and offerings. They bear their testimonies with full assurance of God's mercies having been vouchsafed to them; and, having proven that God

lives to reward faithfulness, they can offer to all men, who desire to serve Him, that salvation which they are themselves heirs to, in consequence of their obedience to the laws of heaven. Moreover, it is the testimony of the righteous that will save or condemn mankind.

With an earnest desire to continue faithful in the good Work throughout my life, and soliciting an interest in your prayers and those of all the faithful, I subscribe myself, your brother in the Gospel,

JUNIUS F. WELLS.

BUSINESS OF THE UTAH CENTRAL RAILROAD.

In Saturday's *News* appeared a statement of the freight business done by the Utah Central Railroad during the last three years. As a very large proportion of the freight consists of things going out of, or coming into, the Territory, the statement will give a tolerable idea of the amount of imports and exports of that part of Utah lying south of Ogden, especially the more central portions of the Territory, and also partially including the Pioche part of Nevada, although of late Pioche has been largely supplied from the Central Pacific Railroad, and through the central part of that State. We therefore may use the terms import and export, in this article, for freight brought in and freight sent out of this city.

The import business for the year 1872, in several particulars, exceeded that of 1873, although the total of that of the latter year exceeded that of the former. While the total inward freight of 1871 was over 53,000 tons, that for 1872 was nearly double, or over 93,000 tons, and that for 1873 was over 116,000 tons, or about one-fifth more than that of 1872, and nearly two and a half times that of 1871. Coming to details, the building material imported in 1872 was double the number of tons of that in 1873. The imports of lumber were nearly equal for each year, that for 1872 preponderating about one-thirteenth over each of the other two years. The importation of live stock for the last two years was about equal, and each of those years nearly double that of 1871. The importation of fuel, that is—coal, coke, charcoal and wood, amounted to nearly 62,000 tons for 1873, nearly double that of 1872, and nearly four times that of 1871. The produce imported in 1872 was nearly double that of 1871, and nearly a seventh more than that of 1873. A few more wagons were imported in 1873 than in 1872, and about a fifth more than in 1871. Railroad material imported was about a fifth more in 1871 than in either of the two succeeding years; that for 1873 was a little in excess of that for 1872. The produce imported during 1871 was somewhat less than half of that during 1872, and a third less than that during 1873. The machinery brought in each year, has not varied much in weight. The merchandize imported in 1871 was upwards of a third less than that in 1872, and that in 1872 was about one-ninth more than that in 1873. The "hard times" of the latter part of last year may be supposed sufficient to account for this falling below the figures of 1872.

The total exports in 1871 were about two-ninths less than in 1872, and those in 1873 were one-third more than those in 1872.

The merchandize exported varied little one year from another, but showed a slight steady increase. Wool and hides, to the extent of half a thousand tons left this city, during the three years, most likely to go East, last year being rather the heaviest. The ore sent away was an eleventh less in 1872 than 1871, but a sixth more in 1873 than in 1872. The export of crude bullion in 1872, was nearly quadruple that in 1871, but only about two-thirds of that in 1873. The produce sent out in 1872 was only half that in 1871, and not a fifth of that in 1873. Of lead more than 2,600 tons were exported in 1873.

Upon the whole we consider this a very favorable showing for the Territory. There is one particular, however, which is not so favorable, and to which we desire to call attention. Tons are not necessarily equivalent to values, but it is a noticeable fact that the total exports for the three years are not one-fourth those of the imports. If the respective values of each show a similar disparity a change must come, or the prosperity of the Territory may soon be under a very dark cloud.—*Deseret News, January 16th.*

UTAH NEWS.

We have received Utah papers to Feb. 1st. The following we clip from the *Deseret News:*—

The following motion was made in the lower House of the Legislative Assembly:—

I move that the Committee on Petitions and Memorials be instructed to take into consideration the propriety of memorializing Congress to appoint a committee of investigation to investigate the charges made against the people of Utah Territory—as the people of Utah have been continually the victims of misrepresentation, causing partial Legislation to be introduced in the United States Congress, and causing the President himself to lay grave charges against the people of this Territory in his last Annual Message, and that Congress be respectfully requested to suspend legislation on bills now pending before that honorable body until the report of the Committee on Investigation be laid before Congress. JOHN ROWBERRY.

Robert Kennedy seems to be an incorrigible jailbird. The last time he was released he told the officers that he would soon return. On Saturday, while in a state of partial intoxication, in a saloon, he seized a bottle and aimed a blow at the head of the proprietor of the place, A. W. Smith. Missing the cranium of the latter, the improvised weapon came in contact with that of a soldier. After this affair, Kennedy, who is quite a young fellow, entered a back room of another establishment, packed up a valise filled with clothing, marched down Commercial street with it and hid it behind a bench in one of the alleys of that locality. He will have a trial this afternoon on the combined charges of drunkenness, assault and battery and stealing.

The Sevier County Co-operative Stockherd, which has existed nine months, is doing well. On the 31st of December, a dividend of thirty-six per cent. was declared.

We understand that a body of firemen's police is in process of organization. It will be the duty of the members of it to preserve order on the occasion of fires, to prevent the useless destruction of property, and otherwise assist the regular police force and firemen. There is generally a good deal of excitement at fires, and people act under its influence, and chop and smash and tumble things about, when there is no need of it, and when their energies might be used to much better advantage. Useless injury to property will be greatly prevented by the presence of a body of men whose particular business will be to see that every necessary precaution is taken to preserve property.

Elder James Hawkins, of Huntsville, Ogden Valley, reached this city, on Saturday night, (Jan. 24th), from the Sandwich Islands, where he has been on a mission for four years. He was accompanied by his wife, who was with him during his stay on the Islands. This was the second mission of Elder Hawkins to the same portion of the globe, he having gone there in the fall of 1850, at the time that Elder George Q. Cannon went on a mission to the Islands. At the time last spoken of, he remained there three years and eight months. Elder

Hawkins states that, previous to his departure, the young Elders called at the last Conference were traveling out among the various branches, and were engaged in learning the language of the natives. Elders Mitchell, West and Cluff were carrying on the business of the plantation. A new steam boiler had arrived and been fitted up in the sugar works just before Elder Hawkins left, and the prospects for a lively business in the sugar trade were excellent. The native Elders, who were engaged preaching, gave good reports with regard to the progress of the principles of truth among the people. Healings of the sick and other manifestations of that kind were of frequent occurrence.

Last night, Jan. 26th, a meeting of the tax-payers of the Twenty-fifth school district was held, for the purpose of taking into consideration the advisability of a free school for 1874, sustained by taxation. The meeting was well attended and was addressed by Bishop Joseph Rollins, Mr. Wise, Superintendent of the Germania Refining Works, and A. Cahoon. The matter under consideration was put to the vote, and it was unanimously agreed that a free school, sustained by taxation of the residents, should be established in the district. The remarks of the gentlemen who addressed the meeting all tended to that side of the question..

Last night, (Jan. 26), about one hundred residents of the Fourteenth Ward met at the Assembly Rooms, for the purpose of organizing a mutual improvement association. It was agreed that the executive committee, or board of directors, should consist of fifteen persons. The election was done on the balloting principle. Six of the fifteen were elected, and another meeting will be held on Thursday evening, when, it is expected, the complete organization will be effected.

Salt Lake City has been divided into five municipal wards.

We regret exceedingly to announce the death of Bishop David H. Holliday, of Santaquin, Utah County, which sad event took place this morning, as will be seen by the following telegram :—"Payson, Jan. 29.—*A. M. Musser*:—David H. Holliday died at 4 o'clock, this morning.—OPERATOR."

Elder Joseph Harker, of Taylorsville, who left here last October, on a mission to England, arrived in this city Jan. 28th. He is still rather feeble, but his health is on the improve.

By private telegram from Presidents Brigham Young and George A. Smith, we learn that yesterday, Jan. 29th, they visited the Washington dam, on the Rio Virgen River, for the purpose of ascertaining the prospect for taking the water into St. George. One corner of the Temple wall is within two feet of the first story course.

A young man, son of Mr. George Halliday, of Pleasant Grove, met with a serious accident near that place yesterday. He was crossing the Utah Southern railroad track with a mule team and wagon. Before he could get clear of the track, a gravel train backed up to where he was. The hind car collided with the wagon, making it a total wreck. Young Halliday was in the wagon, and sprang out at about the same instant that the vehicle was struck by the train. He was rendered insensible, and received a bad injury in the back and another on the back of the head, which latter was cut open to the bone. It was thought at first that his injuries were of a fatal character, the supposition being that his back was broken. We are glad to be able to state, however, that it is the opinion of the surgeon who went down from this city as soon as the intelligence of the accident was received, that, should inflammation not ensue, the young man is likely soon to recover.

On the 29th January, a young man, John Donaldson, of Tooele City, when coming from Dry Cañon, in Rush Valley, with a team, loaded with ore from the Hidden Treasure mine, accidentally fell from his wagon, a wheel of which passed over his head, crushing it almost to atoms, and killing him instantly. An inquest by Coroner John Gillespie, was held over the body of the deceased,

and a verdict of accidental death was rendered. Deceased was a promising young man, doted on by his parents, and liked by all who knew him, and all feel to condole with the bereaved. He was about 17 years of age.

A meeting of the electors of Salt Lake City, for the purpose of nominating candidates for the municipal election on Monday, Feb. 9, was held at the old Tabernacle on Saturday afternoon, Jan. 31st. The nominating committee, through its chairman, Wilford Woodruff, submitted the following report:—For MAYOR—Daniel H. Wells. ALDERMEN—First Ward, Isaac Groo; Second Ward, Geo. Crismon; Third Ward, Jeter Clinton; Fourth Ward, John Sharp; Fifth Ward, Alex. C. Pyper. COUNCILORS—Brigham Young, Theodore McKean, Albert Carrington, J. R. Winder, Henry Grow, N. H. Felt, David McKenzie, H. B. Clawson, Thomas Williams. TREASURER—Paul A. Schettler. RECORDER—Robert Campbell. MARSHAL—J. D. T. McAllister. The names of the candidates mentioned in the report of the committee were placed singly before the assemblage, by which the entire report was accepted, the ayes being all but unanimous, and the report of the committee is therefore now the People's Ticket.

I would have you wise unto that which is good, and simple concering evil.

SPEND WISELY.—Look most to your spending. No matter what comes in if more goes out, you will always be poor. The art is not in making money, but in keeping it; little expenses like mice in a barn, when they are many, make great waste. Hair by hair heads gets bald; straw by straw the thatch goes off the cottage, and drop by drop rain comes in the chamber. A barrel is soon empty if the tap leaks but a drop a minute. When you begin to save, begin with your mouth; there are many thieves down the red lane. The ale-jug is a great waste. In other things keep within compass. In clothes, choose suitable and lasting stuff, and not tawdry fineries. To be warm is the first thing; never mind the looks.

LEGISLATION FOR UTAH. — The Sacramento *Union* has the following:—Washington, January, 24th.—The House Committee on Territories, it is understood, have agreed to report a bill which prohibits the Mormon Probate Court from exercising common law and chancery jurisdiction, and confining them to legitimate probate matters. The same bill proposes to make the United States Attorney and United States Marshal the prosecuting and executive officers of the District Courts in Utah, and thus take from the Mormons their present power to render the Federal law practically inoperative or unproductive of results. It is proposed, also, to make the ballot entirely secret, so that voters may indicate their sentiments without fear of Mormon vengeance if they fail to obey the orders of their theocratic chiefs. The bill does not set aside the existing woman suffrage. It remains now to be seen whether the active efforts of the Mormon lobby here can modify the present attitude of the committee, or prevent the prompt enactment of the proposed bill.

"Secret ballot" may be a good thing for those who go skulkingly to work, and prefer to operate in darkness, rather than in the broad light of day. "Mormon vengeance" is available buncombe, as is also the idea of the "Mormons rendering the Federal law practically inoperative." Anybody who can render Federal or Territorial or municipal law more "practically inoperative" than some of the Federal judiciary do, deserves a gold medal for ingenious meanness. The "active efforts of the Mormon lobby" may be a suggestion from those who imagine that no legislative bodies make laws under any but undue influence. If the courts presided over by Federal judges in Utah were half as honestly conducted as the Probate Courts, the former would be far more efficient and satisfactory than they have been for some time past, and they would not render themselves so liable to reversory judgment by the Supreme Court of the United States as they have been.—*Deseret News.*